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The ANSGAR LUTHERAN

The Key That Opens Hearts

By S. L. Morgan, Sr.

She called to me as I came out of the post office, and in her tone her face was a concern that strangely moved and won me. And more because she knew me casually. She was the youngish wife of a seminary professor, and I had heard that my wife was, and her tone and her look as she said, "I'm so sorry!" moved me to the depths. It compelled me to say, "Here is someone, almost a stranger, who really cares." Not in years, I think, had anyone so moved me and won me in a moment. All day long and ever since, her look and tone have sung in my heart with the glad feeling, "She really cares that my heart carries the burden of sorrow over my dear one."

Won by a Tear

Looking back over a lifetime, I recall but one parallel experience. My family had just returned from a grave which I saw close over the form of my precious mother. The neighbors had said "Good-bye" and "I'm sorry," all but one, my kind neighbor. Her last word was unlike all the rest. She clasped my hand, and her voice faltered. She tried to express the sympathy she felt, and I saw a tear in her eye. That went to my heart, for it was beyond all doubt, "I really care." During all the fifty years since then I've remembered and loved that humble neighbor for the gentle tone and the tear that said eloquently, "I really care and suffer with you!"

And never in all the decades since then, I think, had another so reached my inmost heart as did this new neighbor, who in a casual contact at the post office took a moment to tell me by a look and a word of sympathy that she truly cared. And I didn't doubt that all at once I had discovered again the key to human hearts.

The Key to Unlock Human Hearts

The master key to human hearts is simply a heart that feels and cares. And that key is in the reach of everyone to possess and use. For God endowed each of us with a capacity to love, to feel, and to care about the sufferings of others. And by exercising it each of us may enlarge that capacity without limit. The woman of the tearful eye had suffered, and had learned through suffering how to enter deeply into mine and reach my heart. The woman of the post-office incident had been for some years the true wife of a pastor with the shepherd heart, and had entered with him into the sorrows and sufferings of his people, and thus had developed beyond most others her capacity to care and to suffer with others. And it had come to her that the devoted wife and partner in all my labors for 46 years was sick and could never be well, and it went to her heart.

Heart-Hunger for Kindness

Perhaps there was never before so much heart-hunger for a little

sympathy and kindness as now. In the words of the song we used to sing,

Do you know the world is dying
for a little bit of love?

Everywhere we hear the sighing
for a little bit of love.

A deluge of letters has come to me from many states, from Canada to the Gulf, called out by articles I've written on the loneliness and neglect suffered by the 20 millions of our old people above 60 years of age, neglect too often even by their own church people. Since I am one of them, they are my special concern. I write about them with a sense of mission.

Raymond J. Jeffreys has written an intriguing book, just off the press, *Life Will Begin at 100* (Capital College Press, Columbus, O., \$3.75), in which he cites high authorities to show that the life span may reach 100 years by the end of the century. The prospect is not altogether pleasing. Already our country has 14 million people above 65, the usual retirement age, most of them doomed to die before their time from the corroding sense of being idle, useless, and often a burden to be carried. Who can fathom the misery as these cast-off millions multiply—and with 10 to 35 idle, futile years yet to live!

Letters from Old People

Numerous letters from old people go to my heart, and suggest infinite opportunities for kindness as we come to the Christmas and New Year season. Many who read this, I trust, will have access to my Christmas article in the December *Home Life* magazine (circulation, (Continued on page 13)

News and Notes

The Dana College Choir of Blair, Nebr., will sing the liturgy and the anthems on the Church of the Air, Sunday, January 15 at 10:30 p.m., EST, on the stations of the Columbia Broadcasting System. For this program commemorating the 250th anniversary of Protestant Missionary work in India, Dr. Hans C. Jersild, national president of the United Evangelical Lutheran Church, is the liturgist and Dr. George F. Hall of the National Lutheran Council will preach the sermon.

Professor Paul E. Neve, head of the Dana College Department of Music since 1943, will direct the choir, which has made concert tours throughout the United States and Canada and has twice toured Europe. The anthems the choir will sing are "Praise the Lord," Praetorius; "Jesus, Guard and Guide Thy Members," Bach; and Gunnar Malmin's arrangement of the Danish hymn "Arise, All Things." Malmin is a former director of the Dana College Choir.

In 1706, under the sponsorship of the Danish King, Frederick IV, mission work was begun in the colony of Tranquebar in South India by the German missionary Bartholomaeus Ziegenbalg. In his sermon Dr. Hall, executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council, will pay tribute to the early missionary.

Pastor and Mrs. P. L. Thorslev are again managing the Old People's Home at Edmore, Mich. They were called to go there in November. The manager, Carl Petersen, had left, and therefore the call was sent to Pastor Thorslev, who managed the Home two years ago. His address is Edmore, Mich.

Union Plan Loses in LFC Fails by 35-Vote Margin As 64% Favor New Church

Minneapolis, Minn.—A referendum conducted among congregations of the Lutheran Free Church fell 35 votes short of attaining the three-fourths majority required for the LFC's continued participation in union negotiations with three other Lutheran bodies. Official results showed that of 327

congregations reporting valid ballots in the poll, 210 or 64 per cent approved a proposed organizational basis of union, and 117 congregations or 36 per cent voted against it. About 30 congregations did not cast ballots or did not meet the Dec. 15 deadline.

The outcome of the referendum, which had been widely predicted in Free Church circles, was announced here by the Rev. Forrest T. Monson, LFC secretary. The popular vote, he disclosed was almost identical percentage-wise to the congregational result.

Of about 11,500 votes cast by individual members, 65 per cent or 7,457 favored the union proposal, while 35 per cent or 4,025 did not.

Also involved in the plan to establish a single church body to be known as The American Lutheran Church by 1960 are the American Lutheran Church, Evangelical Lutheran Church and United Evangelical Lutheran Church, all of whom approved the blueprint for merger at their 1954 conventions.

Because of the large number of LFC congregations voting for the union, an effort is expected to be made at the denomination's annual conference at Fargo, N. D., next June to authorize the Church to continue in the negotiations.

Dr. T. O. Burntvedt of Minneapolis said his denomination's Committee on Relations with Other Lutheran Church Bodies will meet here Dec. 29 to decide what course of action it should recommend in view of the referendum outcome.

When the union plan was debated at the Free Church's annual conference last June, delegates defeated an effort to change the rules adopted in 1954 to govern the referendum in local congregations.

Some felt that a congregation of ten confirmed members should not have as much voting power as a congregation of 500. Others considered the three-fourths majority required for adoption as too high, especially in view of the possibility that a number of very small congregations might defeat the union resolution and thus block any further participation in the negotiations.

It was pointed out that one-half the LFC's 350-odd congregations represent only about 8,000 confirmed members, while the other half represents some 38,000. To overcome this inequality, it was suggested that votes be allotted according to the size of congregations, ranging from one vote for those of less than 50 members to nine votes for those of over 1,000 members.

The proposal, however, failed to gain the simple majority required for adoption and the three-fourths majority rule was retained.

Lutheran Synod Sets Special Convention to Review Heresy Cases

Minneapolis, Minn. (RNS)—A special convention of the Northwester Synod, United Lutheran Church in America, will be held here Jan. 26 to review the cases of three Wisconsin pastors tried for heresy.

The call was issued after more than 140 of the synod's pastors formally requested the convention.

THE ORAL EXAMINATION FOR THEOLOGICAL CANDIDATES

Theological candidates graduating from Trinity Seminary will be examined by the Board of Examiners Tuesday, January 31, 1956 beginning at 8:00 A.M. Any of our young men who are candidates of Theology graduating from other Lutheran Seminaries, and who desire to serve one of our parishes must get in touch with the Chairman of our Board of Examiners, the Rev. Ervin Bondo, and also be examined by the Board. No candidate is eligible for a call until he has had this examination. Calls received before that time are in accordance with action of the Ministerium to be returned to the congregation. If, however, a call is received two weeks immediately preceding the date of the examination may be held for final answer following the examinations.

Hans C. Jersild

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Editorials and Comments

LET US NOT CONFUSE THE ISSUE

The Ansgar Lutheran has two articles today about Trinity Seminary, one by Prof. Clifford Hansen, instructor at Dana College, and one by Pastor N. B. Hansen. We have had a number of articles by some of the faculty members about the question. As we think about what has been said about the question, we wonder if people really understand what it is all about. In the following remarks we shall try to summarize the problem very briefly.

When the new church comes into being Jan. 1, 1960, the vote on this is favorable this summer, then each of the uniting churches will come into the new church with all their congregations, with all their charitable institutions, with all their colleges, with all their seminaries, with all their pastors and professors, and with all the assets and liabilities of the churches. However, the liabilities of the educational institutions and the institutions of charity will be assumed by The American Lutheran Church only if they are owned by The American Lutheran Church or if their corporate membership is identical with that of the Church. Liabilities of an institution owned by a segment of the new church shall remain the liability of that institution until liquidated.

Four months before the organizing convention of the new Church the Presidents of each of the uniting churches will certify congregations and pastors and professors and institutions to the new church. With respect to the Theological Seminaries the Articles of Union, Article V, Section 1, we have these paragraphs:

The theological seminaries certified by the uniting churches shall be received as units in the theological education in The American Lutheran Church.

Certification shall include:

- (a) A list of regularly called professors having tenure.
- (b) A list of students including those enrolled and those accepted for admittance.
- (c) A statement of accreditation.
- (d) A complete statement of assets, liabilities and commitments.

It means that with the certification of the synodical president, Trinity Seminary and Trinity Professors are part of the new Church.

According to that there is no problem at all. The professors become theological professors in the new

church, and they may continue and will continue to instruct students at Trinity Seminary at Blair, Nebr.

Then a reader asks: Why then all the writing; it seems so confused.

Here is the problem as we see it. The faculty members are not worrying about themselves at all. But they do feel that when the new church comes into being, Trinity, in its present location, may not be able to draw a sufficient number of students. They fear that it will be natural for the students to desire to attend one of the three large seminaries in the new church. It was for this reason that the Board of Education and the Faculty of Trinity suggested to the annual convention last June that the Seminary might be united with one of the seminaries which we feel sure will survive in the uniting churches. This would also give the present seminary professors a chance to be placed in the new church where they can best serve.

Now the faculty has been restudying the problem, and they are exploring if Trinity can be moved to some other location where it is certain to be able to survive, perhaps in the West some place.

The faculty has asked for reactions from the members of the synod. It seems to us that it is rather difficult for the members to say anything. We believe they will think somewhat like Pastor N. B. Hansen who writes his view in the paper today. He says, "Let the new church decide what is best for the seminary."

Of course, if some man would come forward with \$250,000.00 and say, move the seminary to the West Coast some place, the seminary could be moved. But even then it would be advisable to consult the Joint Union Committee and the Boards of Theological Education of the churches with whom we are uniting.

The U.L.C.A. has recently established a seminary on the West Coast, and it is conceivable that in the future there will be both a seminary and a college of the new church in Southern California. And if a seminary should be placed on the West Coast, it would certainly be natural to call it Trinity, since the other churches have their seminaries with names preserved.

We hope the readers have understood that we have simply tried to clarify the issue, which has been discussed by the faculty members. We have no authority to speak for any one in this matter, and we have not tried to do so.

THE LIVING WORD

When "let" means "hinder"

By Luther A. Weigle

If you will turn to your Webster's New International Dictionary you will discover that there are two verbs spelled and pronounced exactly alike, **let**, which come from two distinct Anglo-Saxon roots. The one verb "**let**" means to hinder, impede or prevent; the other means just the opposite, to permit or allow. Both were in current use in 1611; both are used in the Bible and in Shakespeare. But only the second remains a part of living English today; the first survives only as a noun in the legal phrase "without let or hindrance" and in the game of tennis, where anything that interrupts or hinders the game and requires a point to be played again is called a "let."

In Shakespeare's **Henry V**, the Duke of Burgundy, suing for peace with England, and speaking of the ruin that continued war entails, says:

"my speech entreats
That I may know the let, why gentle Peace
Should not expel these inconveniences
And bless us with her former qualities."

When Hamlet's friends seek to restrain him from following the beckoning ghost of his father, he cries:

"Unhand me, gentlemen.

By heaven, I'll make a ghost of him that lets me."

This obsolete use of the verb "let" appears three times in the King James Version of the Bible. In Isaiah 40 God speaks through the prophet: "There is none can deliver out of my hand: I will work, and who shall let it?" The revised versions have "who can hinder Paul, writing to the Romans (1.13) tells that he "oftentimes purposed" to come to them, but that "was let hitherto"; the Revised Standard Version renders this, "I have often intended to come to you, but thus far have been prevented."

The other occurrence is in 2 Thessalonians 2 where the King James Version reads: "And now we know what withholdeth that he might be revealed in time. For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way." The obscurity of these verses is increased by the use of the word "letteth" in verse 7 for the Greek word which was translated "withholdeth" in verse 2. The Revised Standard Version reads: "And you know what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is taken out of the way."

Tribute to Dr. H. F. Swansen

By Dean Theo. I. Jensen

Dr. Swansen walked in and out among us on the campus of Dana College and Trinity Seminary for more than a score of years. We came to know him well, and I suspect all of us were more deeply influenced by him than we probably realize.

He was a man of careful, scholarly interests and methods. One doesn't live close to that sort of thing for twenty-three years without being influenced by it for good. As a teacher he had an ideal, a pretty well defined purpose, for himself, for the school, for his students. That ideal was constantly before him. In faculty meetings, in his classroom I suppose, and elsewhere he was a missionary for that ideal. In the last dozen years when I



have had the privilege of knowing him as a teacher he always wore the badge of the veteran, not deterred nor swayed easily by untested novelities in educational philosophy and technique. These statements about one who was a teacher is a tribute I should offer for myself.

There is one more tribute which I am anxious to offer Dr. Swansen. Though he came to us as a stranger, he belonged traditionally to another people and church. He accomplished the not common thing of identifying himself with our school and church more thoroughly than many who have more reason to do so than he. He was not the kind of person who easily leaves old loyalties for new ones. He never ceased to love and cherish his own church and alma mater, and the schools of his earlier teaching experience. Yet he said to us years ago in perfect, "Thy people shall be my people." His loyalty and interest in Dana College and our church was something other than that which one would have expected of everyone who earns his bread here. It was an interest in our history and a fine appreciation of the things which belong to the traditions and the life of the United Evangelical Lutheran Church. With these appreciations he couldn't have worn so well and so long through twenty-three years of hard work.

The passing of Dr. Swansen is a loss to all of us. We thank God that we had him, and we pray that he will send us men and women instead of him with the ability and the high devotion which were his.

Church News from here and there

Improper Education Destroy Our Society

San Francisco (RNS) — Philosopher Emeritus J. Adler told Roman Catholic educators here that 90 per cent of children in American schools are being taught the wrong things and the schools are getting inadequate schooling.

Adler said that during the next 50 years Americans "will have enough leisure to destroy our society" because of this improper education.

Adler is director of the Institute of Philosophical Research here. He is before 500 delegates attending an annual meeting of the Secondary Education Association, California Unit, National Catholic Education Association.

Adler recommended giving every child general arts education—up through a bachelor's degree. Dr. Adler also predicted that high school classes be limited to 10 or 15 pupils.

"A class of 35 is ridiculous," he said. "The teacher can do is mark papers and keep order."

Adler said teachers must find a way to give children the skills of learning, and enough idea of what learning is, so they will spend the rest of their lives getting an education.

In America, the first industrial democracy is also the first society in history to have an education problem, Dr. Adler said.

The problem, he said, is that the leisure class has made everyone part of the leisure class which runs society, and our schools are not giving the preparation for such responsibilities.

In the old days, the educator said, members of the ruling aristocracy were taught the fundamental skills of learning—grammar, rhetoric and logic—and devoted learning at their leisure for the rest of their lives.

But in the increasingly classless society of America today, every man has time for leisure than his ancestors ever had, yet is without any training in how to use it constructively.

The problem will grow worse in the next 50 years, Dr. Adler said, predicting that automation will eventually cut work week to 20 hours.

Argentina Promises Worship Freedom

The new Argentine administration of President Aramburu will protect the religious conscience of all and guarantee freedom of worship and

protect the rights of the Roman Catholic Church," said Interior Minister Eduardo Busso at a press conference early this month. His statement was the first defining the church policy of the regime. After Dictator Juan Peron's downfall in September, most of the privileges of the "official" Roman Catholic religion had been restored. Last week the government announced that all church property would be free of real estate and other taxes.

Full freedom for Protestants in Argentina was asked by the executive board of the Confederation of River Plate Evangelical Churches in an appeal to President Aramburu last week. The board urged lifting of restrictions on Protestant work in the frontier "security" zones and permission for Protestant preaching over radio stations. Restrictions on church activity in the security zones had hampered Lutheran work in the Misiones territory in Argentina's extreme northern area.

Vacation Schools Endangered

Daily vacation Bible schools and other summertime church activity for children in New York City would be hampered by a proposed new health code, religious education leaders claimed last week. The new regulations would place under Department of Health supervision all summer programs for children aged 6 to 13 which runs for nine or more hours per week. Such programs would be subject to a 20-page list of regulations covering training of personnel, sanitation, safety.

The proposed code "threatens the free exercise of religion," said Protestant Council spokesmen. The Commissioner of Health wants to become "commissar of the churches," said the Rev. Joseph May, Baptist clergyman. Roman Catholic and Jewish leaders also were among 42 speakers who at a public hearing Dec. 6 opposed adoption of the regulations. Health Department officials said they had no intention of interfering "in any way with the teaching or practice of religion" but were concerned with safeguarding health and welfare of "more than 100,000 youngsters who attend day camps and participate in summer group programs."

Delta Perturbed By Till Verdict

Most Mississippians were satisfied neither with the verdict nor with the publicity in the trial of the men accused of kidnapping and murdering

Emmett Louis Till, Negro boy from Chicago. In "white" counties the opinion was widely expressed that the accused were guilty, and many who thought them innocent felt they should have been convicted (so the state would escape unfavorable publicity) and then pardoned. The visiting reporters, who stressed the feudalism of the Delta plantations, seem not to have discovered the liquor and gambling rackets which dominate the area, nor the Tallahatchie county political machine, in which two brothers have alternated as sheriff for most of a generation and which a national magazine a few years ago said ranked as the third most powerful machine in the nation (behind Cook county in Illinois and Shelby county in Tennessee). Many Deltaans were surprised that so much should be made over the killing of a Negro—not exactly a rare occurrence in those parts. —Christian Century.

Denounces "White Citizens Councils"

The full forces of organized Protestantism were called upon last week to stop the march toward "nazism" of the "white citizens councils" of the South.

In a blistering denunciation of the pro-segregation movement delivered before 250 home missions leaders in annual session at Buck Hill Falls, Pa., Dr. Harold Fey, executive editor of The Christian Century, declared, "both church and government must recognize . . . that the white citizens councils are an organized and coordinated force, whose objective is to defy the law and to rule in place of the law."

He said that in Mississippi alone there are more than 300 white citizens groups with 65,000 members who are working "with the full collusion of Mississippi senators and other officials."

"They are displacing the lawful authority of the courts and are punishing people for registering to vote, for petitioning of redress of grievances and for integration of schools," he said.

"In other words," he declared, "they are moving in the direction taken by nazism in Germany, which first defied, nullified and overthrew the authority of the courts, and then went on to displace other functions of government. By intimidation and violence they are beginning that process in Mississippi."

Dr. Fey proposed that "missions of understanding and reconciliation" be sent to Mississippi and other states

in the South. "We send such missions to Russia, why not to Mississippi?" he asked.

ALC Pastor Named President Of Canadian Lutheran Council

Winnipeg, Manitoba—Dr. Karl Holfeld of Regina, Saskatchewan, was elected president of the Canadian Lutheran Council at its third annual meeting here, Dec. 6-7.

Dr. Holfeld, a member of the American Lutheran Church, succeeds Dr. Mars A. Dale of Saskatoon, who served as the CLC's first president since it

was organized three years ago in December of 1952. Dr. Dale is president of the Canada District of the Evangelical Lutheran Church.

Other officers named were Dr. A. G. Jacobi as vice president and the Rev. Norman Berner as secretary. Both are from Kitchener, Ontario, and members of the United Lutheran Church in America.

Elected to the executive committee were Dr. Dale, the Rev. L. A. Kirkegaard (UELCC) of Standard, Alberta, and the Rev. Otto A. Olson (Aug.) of Saskatoon.

The Council established five divisions to carry on cooperative work in Canada: Missions, Student Services, Welfare, War Service and Public Relations. These divisions will operate under the guidance of Dr. Earl Treusch, executive secretary of the agency.

A budget of \$33,000 was adopted for 1957, compared to \$25,916 for 1956. A major item of \$13,000 will provide for student secretaries to visit and assist Lutheran Student groups in Canadian universities.

THE MINNESOTA DISTRICT

By N. B. Hansen

Pastor Otto Nielsen, the newly elected district president, has asked me to write, upon the editor's request, an article describing some of the activities and tendencies of this district during the past year. I am leaving the district in a short time to go back to the Wisconsin District, where we spent nine years of happy work from 1933-1942.

The past year was a fruitful year in this district. The congregations have been served by faithful pastors. Church councils in the various congregations have supported their pastors well so that harmony has prevailed throughout the district. There have been some "ups and downs," of course. God's work, however, has prospered in a measure in spite of various problems.

There are changes within the district. Our congregations are not what they used to be. The Danish language has long since disappeared, and with it has come an infusing of other nationalities with different nationalistic backgrounds. Our churches have become a melting-pot of Lutherans from many churches and many inherited viewpoints in regard to church life.

Many of these infusions have been of great help to our churches and have in a measure prepared our congregations for the coming merger. Our

views have become more cosmopolitan. Our view of the Universal Church has been enlarged. Our interests have been extended to other church bodies and to the Christian Church in general. Many new ideas and methods of work have become evident in many of our churches. Many fine, mature Christians have been added to our flocks throughout the district. We are indeed grateful for every such addition and every inspiration to lead our congregations to better service.

On the other hand, there are some sacrifices that must be made within the district. Old ideas have been discarded and new ones accepted. It is evident that at times we find liberal tendencies infiltrated into the congregational life. The old pietistic conception of spiritual life has often had to battle against these new attitudes. Concrete examples of this struggle are not lacking in the Minnesota District. The question may be asked: Which way is our church going? Are we becoming more liberal or more spiritual? It seems to me that we do well in taking stock of ourselves within our various districts. Have we become enthusiastic about number? Do we fail to recognize quality rather than quantity?

The editor asks if there are any spe-

cial dangers or special encouragements to be noted in the district. He has been in this district since 1942, having been active in a measure in the various activities of the district. I would be blind, or a coward, if I had not noticed and if I did not warn against such dangers. I have in a measure pointed out some of the dangers. The danger of churchliness without life, pretending to be living while dead, great intellect yet ignorant of the essence of Christian life, unable to distinguish between religion and Christianity—these are dangers and real dangers within the Minnesota District. Wanting to be entertained and despising a call to repentance are not absent.

On the other hand this district has many Christian people both among the young and old. Christians that have experienced the knowledge of sin and been burdened because of it, and the wonderful grace of God in Christ Jesus and have been set free, delivered from the bondage of sin are happy Christians. There are encouragements and indeed "special encouragements" in the district. My admonition is: Let us not hide our light under a bushel. May God's people not be ashamed of the gospel of Jesus Christ but be led on to greater witness and to better Christian living.

Fitting Our Seminary for Service in the New Church

By Clifford T. Hanson, Instructor at Dana College

In recent months our synodical Board of Education and our Seminary Faculty have been giving serious thought to the future of Trinity Seminary in view of the merger. This effort has reflected itself in a number of articles in **The Ansgar Lutheran**. Back of this thought is a sincere attempt to fit our seminary for service in the new church and hence in the Kingdom of God. Within the last month several articles have appeared in **The Ansgar Lutheran** by three of the seminary professors defending the view that our seminary should be preserved and fitted for service in the new church. A number of us who have no official position relative to the seminary have also been anxious to preserve it. In considering this, however, we must at the same time consider what line of action is going to serve the new church in the best possible way.

In the pro and con consideration of this problem it seems that there are three suggestions which are being presented:

The seminary should remain at its present location and after merger with no suggestions made by us with regard to its future.

It should in effect be merged with one of the existing seminaries.

It should be moved to some new location such as Denver or to some west coast city.

Some voices favor the first suggestion by intimating that the Seminary Faculty and the Board of Education are imagining a problem where there is not one. They appear to be saying something like this: "You are becoming excited over nothing. The Union Committee has already decided that the existing institutions will be absorbed by the new church; and we cannot decide what the Board of Theological Education of the merged church will do with Trinity Seminary." Certainly we cannot decide for the new Board. But the members of a board would be much more anxious to preserve an institution which is loyally supported by its constituency. Furthermore if the merged church is to have an active forward-looking program. It seems that just to leave our seminary where it is with no apparent concern as to its future is not a fitting attitude for our church to have. This idea of leaving it where it is is colored with a prevalent feeling that after merger Trinity Seminary will be liquidated. It seems that the two approaches are more forward-looking.

Last spring the Seminary Faculty and the Board of Education suggested that Trinity Seminary be moved to one of the campuses of the seminaries of the merged bodies. If such action is carried out, it would in effect be a merger of two seminaries. This suggestion was

made with the feeling, which was prevalent at the time, that the only alternative to it was keeping our Seminary in Blair with the result that support for it would dwindle and that it would be liquidated by the new church. This second suggestion (that of merger with another seminary) seems to me to be better than the first. If supported by the church it would show a more active spirit on the part of our constituency than the first.

The third suggestion seems to me to be by far the best solution to the problem. It is also the one which is favored by the Seminary Faculty. By relocating our seminary we will both be preserving it and fitting it for service in the new church. I know that many in our synod will argue that we should not be guided by our sentimental attachments to an institution when we are considering its place in the united church. They will say that we must be willing to sacrifice our institutions for the sake of the new church. I am willing to allow that the welfare of the new church must be put ahead of our attachments for an institution, but I believe it is generally true that the strength of a united group depends upon the strength of the parts that constitute it. Also loyalties to larger institutions grow out of loyalties to smaller ones. By the way of analogy, where love and loyalty are strong in the family, they are apt to be strong in the community and in the church. Where they are weak in the family, they are apt to be weak in the church and the community. I firmly believe that the attachment which we have for Trinity Seminary is not something which it is necessary for us to give up. Rather it is a loyalty which if rightly directed and subordinated can have good results. If you will reread the articles by Dr. Madsen, Dr. Mengers, and Dean Jensen in recent issues of **The Ansgar Lutheran**, you will recognize that a good case can be made for the proposal that Trinity Seminary can serve a real purpose in the new church by being relocated at some point in the West, especially when you consider that without Trinity Seminary the new church will have no seminary west of Minneapolis.

Though I favor this third possibility, I recognize that there are two immediate obstacles: it appears (1) that the officials of the other synods do not seem very enthusiastic about such a venture and (2) that the members of the Union Committee from our synod do not favor the preservation of our seminary in the new church. These obstacles certainly cannot be lightly regarded. However, I am not surprised that the officials in the other synods are not encouraging us to relocate our seminary. Since the time that merger negotiations began, there has been the feeling in our own circles that Trinity Seminary was expendable. This view has naturally rubbed off on the members of the other synods. Certainly it would be folly on the part of the

(Continued on page 9)

THE AMERICAN INDIAN--A NEW APPROACH

By Soren S. Kaldahl

A feeling of American independence has begun to characterize the American Indian, as he is beginning to avail himself of the legal freedom of his citizenship to go where he may wish. Probably it may be said that the last world war experiences of the Indian ex-G.I. has given impetus to this. This experience of life away from the reservation has caused him to see the need for going other places in order to establish a home and to provide better living for his family. The result of this is that we are beginning to find the Indian in larger numbers in our larger cities or industrial areas. It is estimated that 200 are finding their way monthly into the Los Angeles urban area.

In order to help and to encourage the Indian in this movement away from reservation areas to localities that offer him better economic and social conditions, the Bureau of Indian Affairs set up a placement and relocation program in 1952. This program has for its purpose to help the reservation Indian to relocate in industrial areas, where it is proving he is able to get along quite well (see Reader's Digest, January, 1955.)

To realize this the Bureau has set up offices in the reservations and also in the industrial cities of Chicago, Denver, Los Angeles, and Oakland. The plan is to set up similar offices in other industrial cities. Any Indian may apply for relocation if his name is on the roll of his tribe, if he has a sincere desire to relocate, and if he is an able-bodied wage earner for the family. The application, which he makes in the reservation office, is sent to the office of the city where he may wish to go. That office will find a suitable job and housing, and the Indian Department will provide means for his family's travel and their keep during the first month or so if necessary. This office will also try to help the Indian worker and his family make the necessary adjustments to the problems which may arise in these new surroundings. The aim of the Bureau is to relocate about 5,000 Indians a year.

In this process of relocation the Indians will not find themselves living in any one part of the city, but they will find themselves scattered in the city's population depending on location of work and housing. Thus Chicago's 4,000 Indians live in so many parts of the city that they are scarcely noticed in its huge population. The same would apply in the cities of Denver, Los Angeles, and Oakland.

A New Approach in Indian Mission Work. The mission work among these Indians relocating in these cities means that our Lutheran congregations realize their responsibility to the American Indian, who may be living within their reach. That implies that Indian Mission Work is beginning to mean reaching the Indian family living down the street.

It can be said that the Lutheran Church's relationship with the Indian has been sadly limited. It has been tempted to look upon that as someone else's responsibility. With this approach an opportunity is presenting itself to the Lutheran church in these areas where the Indian is being relocated.

Welcome to Town but Not to Church

This is a needed work. One has said, "It is a frightening thing for the reservation Indian to walk into a fast moving world of street cars, elevated trains, crowded freeways, telephones and elevators, and to begin working with and living among the white men from whom he has received so many abuses." It is easily understood that there are some grave adjustments to be made. That is why the friendly approach and atmosphere of the church is needed. The Rev. Roe Lewis, Pima Indian pastor and instructor of Cook Training School, Phoenix, Arizona, who preached in our Oaks church a year ago, was quoted in the Tulsa World as saying, "No one invites them to church but the white man welcomes them to their taverns." It is hoped that our Lutheran church will not be guilty of not inviting the Indian neighbor within its responsibility area to come with his family to Sunday school and church.

The E.L.C. Shows the Way. For many years the Evangelical Lutheran Church has been doing mission work among Indians at Wittenberg, Wisconsin. Through a survey it was discovered that Indians in that area were finding their homes in new locations, as for example the twin cities of Minneapolis and St. Paul, where several thousands are living within walking distance of the churches. Therefore during recent years the emphasis has been on every congregation's responsibility to minister to all peoples of the community without regard to race or color, the E.L.C. has therefore discontinued the work at Wittenberg as a separate independent Indian mission work, and the responsibility of ministering to the Indians in that immediate area has been turned over to the local congregations. These were supplied with the names of the Indian folks, which were formerly served by this mission. They were urged to receive them into their membership and to reach out to others as there would be opportunity.

In order to implement the local congregations in finding and reaching the Indian folks as found in localities of their churches with the gospel, it was decided to place Pastor E. W. Sihler, who for years has been working the mission at Wittenberg, in the cities of Minneapolis and St. Paul to do mission work among Indians there, finding them and leading them into local churches. He began this work this fall. His work is very similar to that of Pastor D. G. M. Bach of our synod, who is

working among the Japanese people in the Fresno area. Only in the Twin Cities is the E. L. C. putting forth effort in integrating Indian folks into their local congregations, but steps have been taken and are being taken to do the same in the states of South Dakota and North Dakota.

The E.L.C. is to be commended for its forward look in a new approach of mission work among the American Indians. In this work it is implementing the efforts of the Indian Bureau in integrating the Indian into the general American public. And it is trying to correct the witness and the lack of Lutheran work among the Indians. It is pointing the way to other Lutheran synods, and it is challenging Lutheran congregations in general to realize their responsibility to all peoples within the church's reach regardless of race and color, which also means the American Indian.

It can be said that the Protestant Churches of Oklahoma are beginning to realize their responsibility in integrating the American Indian into their local congregations, whether it be in the larger urban areas or out in the rural areas. This is in conformity with the aim of Oklahoma which, when it became a state, did not want the Indian to live in so called reservations, but he was to have the privilege of living on an equal status with other citizens of the state. (See Reader's Digest, November, 1955). The public school has been a great factor in realizing this. Fewer and fewer Indian children are being sent away to federal schools. In commenting on this Dean C. H. Bode of Cook Training School mentioned above said that Oklahoma has gone farther from this point of view than the other states with similar large Indian populations. He also added that states like Arizona and New Mexico have a long ways to go yet, and that it will take years to realize it.

Special Indian Mission Stations. This leads to the question of whether mission stations among individual tribes are still needed or not. There is no doubt that there is a need for such and the opportunity for such is still great in the states of Arizona and New Mexico.

The spiritual need of the tribes living in these states is made evident as we learn the lack of educational means among them. Among the Navajos there are 25,000 of

school age. Four thousand are taken care of by the local schools on the reservation, and five thousand are being shipped out to federal schools in other states. That leaves 16,000 children receiving no formal education. This lack of education for this large population of children gives a fairly accurate conclusion that church work among them must be proportionally somewhat the same.

Turning to other tribes we find the same sad picture. Education has not yet penetrated to three fourths of the Papagos Tribe. The same picture prevails in respect to the Hopi and Supi Indians, and somewhat of others. The Supi Tribe lives in a section of Grand Canyon inaccessible by car. To begin a mission among them the Episcopal Church lowered a small chapel into the canyon by helicopter. (The above figures are taken from a recent report in the Tulsa World.)

The reaching of these areas with the gospel is a must for the churches of our country. The American Lutheran Church has put forth a very fine effort in extending home mission work to these states in the urban areas. Has the time not come when our Lutheran churches probably through joint efforts in American Missions of the National Lutheran Council churches should reach out to establish mission work among these so to speak forgotten people of our nation? And as we think of the new Lutheran Church, which we hope will be realized in not too far distant future, should it not be a definite purpose of this church to unite efforts to do something of a challenging nature as we think of the American Indian and his needs from a spiritual point of view?

An Added Remark. The Division of Christian Education of the National Council of Churches has designated the American Indian as basis for study in missionary groups, ladies organizations, young people's societies, and Sunday schools this year. In conformity with this the Augustana Lutheran Women's Missionary Society has prepared and published a very fine study manual on Lutheran work among American Indians, which also includes our work here at Oaks. The price is ten cents a copy. It can be ordered from the Women's Missionary Society, Augustana Lutheran Church, 3939 Pine Grove Avenue, Chicago 13, Illinois.

FITTING OUR SEMINARY FOR SERVICE IN THE NEW CHURCH

(Continued from page 7)

members of the other synods to support an institution which was not actively supported by its own constituency. Therefore, if our seminary is to be preserved, we will have to put forth a determined effort to win the support for it from the other synods. In view of the apparent lack of interest of our own Union Committee

members for the relocation of our seminary, the proposed relocation, if it is to be successful, will have to be pushed and pushed hard by the rank and file members of the ministerium and laity in our church. In other words those who wish to preserve the seminary and fit it for service in the new church by relocating it or by taking some other positive action, will have to stand up and be counted. Now is the time that something should be done.

THE LUTHER LEAGUE

John W. Nielsen, Editor

Bible Characters

Five Of The Greatest

By John W. Nielsen

PAUL:

With the exception of Jesus no one has so influenced the thought of the Christian Church as Paul. He dominates the Book of Acts. His thirteen letters to individuals and congregations constitute a major portion of the New Testament. His missionary activity, extensive in area as it was intensive in content, has been a pattern and inspiration for all future generations of missionaries. Through him the crucified and risen Lord Jesus Christ has been revealed to countless millions even as Augustine and Luther came to know Christ through him.

His greatness was of such a character that even he himself was aware of it. "I labored more abundantly than all the rest of the apostles," he writes. Conceited, we might conclude. But our conclusion would be wrong for he is quick to add, "Yet it was not I but Christ who labors in me."

There is the key to Paul's greatness and to all greatness: a word—a name—a Person—Christ Jesus!

Paul was born in Tarsus, the thriving commercial and educational center of Cilicia. There as Saul the Benjamite he passed his childhood and youth learning well the Jewish Torah. Like other Jewish boys he also learned a trade. His was that of tent-making which later would serve as his means of support during his missionary journeys around the Mediterranean. Although Tarsus boasted of a fine university, Saul's strict adherence to the Torah precluded his attendance there, and instead he went as a young man to Jerusalem where he was a student of the learned rabbi, Gamaliel.

When he first came into contact with the teaching of Jesus and with His disciples we do not know, but at a very early date we find him aligned against the followers of the Way, first only passively as he guards the garments of those who were responsible for Stephen's death, but soon actively as he becomes a leader in the persecutions.

It was while he was on his way to Damascus to bring charges against the Christians in that city that his life was suddenly and completely changed by the appearance of the glorified Jesus and His soul-stirring inquiry, "Saul, Saul, why do you persecute me?" Saul would soon become Paul and expend the same energy and zeal that he once used in the suppression of Christianity in its promotion, but the haunting realization that he had persecuted his Lord and Saviour would remain with him always.

The Christ whom he met on the Damascus road came the one overpowering reality of Paul's life. It was He who called him to be an apostle. It was He who had died for his sins. It was His resurrection that was the guarantee of Paul's own resurrection. And it was the in-dwelling Christ that enabled him to face life and death with all their exigencies with the utmost confidence. Life, for Paul, was Christ, and death was gain for he was more than a conqueror.

Here is Paul's greatness. Not because he gave himself unstintingly in the missionary endeavor, not because he wrote numerous epistles counted worthy of being included in the New Testament, not because he endured hardships or overcame difficulties or died for the faith, but because he had experienced Christ Jesus and His wonderful grace and had allowed that grace to control him, he stands among the greats of all time.

Having seen Christ, he beheld himself—the chief of sinners, but having seen Christ, he had also experienced grace and beheld himself a sinner, justified before God. In Him he was great!

There are other great figures in Scripture, but a serious study of the great characters of the Bible will be complete without Abraham the Patriarch, Moses the Lawgiver, David the King, John the Prophet, and Peter the Apostle—the men whose lives we have looked at in these sketches.

WHO ARE THESE SLEEPERS?

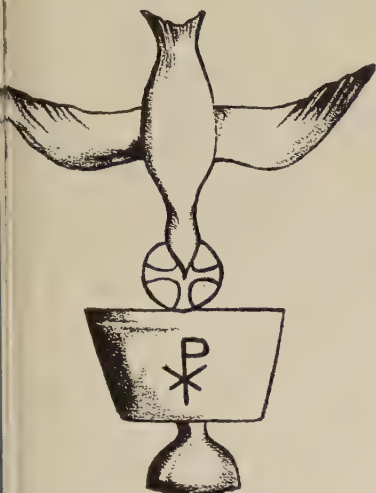
You might be surprised at how many sleepers there are in the Bible. See whether you can identify the following whose names are printed on the next page.

1. He slept and lost a bone.
2. She slept on a threshing floor.
3. He lost part of his skirt while he slept.
4. His hair was cut while he slept.
5. He fell asleep during a sermon and fell from a third story.
6. A tent pin was driven through his head while he slept.
7. They slept in a garden.
8. They slept in boats during violent storms.
9. He slept on a stone at Bethel.
10. He became drunk and slept.

Symbols of the Church

THE SYMBOL OF HOLY BAPTISM

By Ralph Spear



This symbol is really a combination of three different ones. Very briefly, we can say that this symbol consists of the Holy Spirit (in the form of a dove) descending towards a baptismal font upon which we see the Christogram. We will mention the meaning of each of these parts very briefly.

The descending dove represents the Holy Spirit as He descended upon Jesus at His baptism. If you look closely at the head of the dove you will observe a sort of circle with some divisions in it. This is called a tri-radiant nimbus. The nimbus is that which you have seen as a halo over the head in a picture of a Saint. The three rays in the halo represent the Trinity, each of which has His part in baptism.

The bottom symbol represents the baptismal font. On the front of the font can be seen the Christogram. This symbol has its basis in the Greek language. It is the oldest monogram used with reference to Christ. The word Christ when spelled in the ancient Greek capital letters form the word **XPICTOC**. (It is pronounced Christos in English. The uncial form of S (sigma) being like the Roman capital C.) The whole word then for Christ is represented by the first two Greek letters **XP** (called "Chi Rho"). The Christogram is obtained then by combining two letters, the last being much larger than the first for the sake of the appearance of the symbol.

It is believed that this Christogram is the symbol which Emperor Constantine saw in the sky at the battle for the Milvian Bridge in Rome (a.d. 312) which he interpreted to mean, "by this sign you will conquer." The victory which followed occasioned Constantine's Edict of Toleration, an event which stopped the persecution of the Christians and thus changed the course of both Roman and Christian History.

Thus we see what a wealth of meaning there is in the symbol which represents, when taken as a whole, the Sacrament of Holy Baptism.

(Ralph Spear, the author of this week's sketch is a middler seminarian from Greenville, Michigan.—Editor.)

HIS LIGHT SHINES FORTH

Christmas is past, but the Light of Bethlehem still shines.

Last Friday, January 6, was the Festival of Epiphany. Tradition says it was on that date that the Eastern Magi completed their journey and worshiped the Christ child in Bethlehem. They had been guided in their quest by a star—His star—which they had seen in the East and which now went before them and shone over the place where the young child lay.

We do not know their names, but legend says that the first was Melchior, King of Arabia; the second, Balthasar, King of Ethiopia; and the third, Casper, King of Persus.

Scripture tells us that the Wisemen brought gifts: gold and frankincense and myrrh. To each of these gifts legend has ascribed a special meaning. Melchior's gold declares Christ kin; Balthasar's frankincense proclaims Him priest; and Casper's myrrh announces Him to be the Great Physician.

John Hopkins in his well-known hymn, "We Three Kings," ascribes a slightly different significance to the three gifts. For him too, the gold of Melchior declares the royalty of Christ. Balthasar's frankincense, however, proclaims not Christ's priesthood but his very deity, and Casper's myrrh instead of symbolizing the healing

which He will bestow is a portent of the suffering He will endure.

But for the simple record in the second chapter of Matthew's Gospel, we would know nothing of these splendid visitors from the East. Yet their presence at the Christ child's bed has become of the utmost significance to us of the Gentile world for it demonstrates that even at His birth He revealed Himself to Jew and Gentile alike.

The light of His star has been replaced by the light of His Gospel, and we as believers of the Twentieth Century must show forth the light of that Gospel to all men. Epiphany, which means to shine forth, has become therefore the missionary season of the Church. As we work for the salvation of all men, let us offer Him our costliest gifts and pray in one of the great collects of the Church: "O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through the same thy Son Jesus Christ our Lord, Amen."

Sleepers, Awake!

Here are the answers to "Who Are These Sleepers?": 1. Adam, 2. Ruth, 3. Saul, 4. Samson, 5. Eutychus, 6. Sisera, 7. Peter, James and John, 8. Jonah and Jesus, 9. Jacob, 10. Noah.

BY THE FIRESIDE

My Prayer Was Answered

*When for a purpose I had prayed and prayed
Until my words seemed worn and bare with arduous use,
And I had knocked and asked, and knocked and asked again,
And all my fervor and persistence brought no hope,
I paused to give my weary brain a rest
And ceased my anxious human cry.
In the still moment, after self had tried and failed,
There came a glorious vision of God's power,
And lo, my prayer was answered in that hour.*

—Lowell Filmore.

THE DEVIL IN CHURCH

Imagine how much my neighbor was surprised last Sunday morning when he encountered the devil on his way to church. "Where do you think you're going?" said he to the devil. "Why shouldn't I be allowed to go to church, too?" was the reply. "They pray and preach against me. Who is going to defend me if I don't defend myself?"

"And how do you propose to do that?"

"Well," said the devil, "the first thing Sunday morning, I go into the houses where the people are getting ready to go to church. A little quarrel, an obstinate shirt collar, a missing button, a misplaced glove—all these things please me. This is how I get folks in the right mood.

"Do you see that girl over there? All I have to do is direct her eyes to the new coat and hat of her neighbor, and her attention is captured. There are some young men. Do you think their eyes and their thoughts are not the whole time on some girl in the congregation?

During the whole service, those businessmen there will not get their minds off the news they have just been reading. And look over there—those two respectable citizens are the easiest of all for me. I make them think that the sins of which the pastor is preaching apply to some of their friends. Fred begins to think of James, and James begins to think of Fred, and both go home with deep satisfaction.

"And if I cannot get control of a

person in any of these ways, I trip him up as he goes out of church. It is especially pleasing to me when people engage in visiting after the service, because as a rule the conversation is of such a nature that the things heard in the sermon are gradually forgotten."—*Gemeindebote*.

MEMORY'S FLIGHT

By Pearl Yeadon McGinnis

Who once has loved a plot of land,
Sun-kissed and sweet with rain,
Now finds himself restricted by
Four walls, a floor, a pane;

Who had communion with the soil,
Made friends with rose and phlox,
Now is confined to garden in
A narrow window box.

Is as a fettered bird who beats
His cage with hopeful wings,
To find the bars are strong and
tight . . .
Then turns and sings—and sings—

Oh, such a one has need to go
On dear nostalgic flights
To bring lost loveliness to live
Within apartment heights.

—Home Life.

THE LIGHT IN THE PORTHOLE

D. L. Moody tells the story of an Atlantic passenger who lay in his bunk in a storm, deadly seasick. A cry of "Man overboard!" was heard. "May God help the poor fellow," prayed the man, "there is nothing I can do." Then he thought, "At least I can put my lantern in the porthole,"

which he did. The man was rescued and recounting the story the next day he said, "I was going down in the darkness for the last time when someone put a light in a porthole. It shone on my hand, and a sailor in a lifeboat grabbed it and pulled me up. Weakness is no excuse for our not putting forth all the little strength we have, and who can tell how God will use it?"—*The All Nations Missionary Review*.

I AM THE BILL OF RIGHTS

I am the first ten amendments of the Constitution. Until I was written into the Constitution, that document was like a body without a soul.

Don't take me for granted. Like all mortal creations, I can be killed.

Three men—Thomas Jefferson, James Madison, and George Mason—fathered me. As men brought me to life, I can be slain unless you and your traditionalist Americans organize to defend me.

I am freedom of religion, freedom of speech, freedom of the press, freedom of assembly. I am the privacy and sanctity of your home . . .

My existence depends on your vigilance—on how vigilantly you watch your rulers. And my eternal enemies, known as dictators, are abroad in the world and here in the United States.

I am the Bill of Rights—When I am violated a part of you dies.

—American Way.

ON HIS JOB

A tailor was eager to sell off a batch of remainders at year's end. But the suits had been picked over all year and were badly cut and made. One, in particular, was not merely ugly, it was atrocious. But the proprietor did not give up easily. "Why don't you sell that suit, Sam?" he demanded of his helper. "Now, I'm going to lunch. Let's see you concentrate; sell that suit while I'm out. When he returned the suit was gone. In spite of himself, he showed amazement. "So you sold it!" he exclaimed. "That shows what application will do, Sam! But your face is cut—your clothes are torn. Did the customer put up a fight? Did you have a struggle?" "No," replied the faithful Sam. "The customer didn't mind taking that suit at all. But I had a terrible time with his Seeing Eye dog."

—New Republic.

THE KEY THAT OPENS HEARTS

(Continued from page 1)

50,000), with its suggestions for "p-gooding," especially to the aged and shut-ins, one being to include every Christmas card a tiny personal, cheery message.

Here are a few extracts from letters coming out of lonely hearts: "I had your article on loneliness—the exact word to express how I feel. I prayed for years to be cared for by two crippled sisters to the end. God heard my prayer. They are gone, and I'm left alone, and even my church people seldom drop in to see me."

From a devoted churchman, a man of culture, who had read some of my articles: "I live alone, and seldom does anyone from even my church come to see me, though they are lovely people. It would be such a joy if now and then some of the young people would come in with their sunshine." Later he came on a 50-mile bus trip to see me, just to talk an hour to one able to understand the loneliness of old people.

Letters come from a refined old lady of 88 in Texas, always in the best cheery spirit, but always with the same answer to my inquiry, "No, my lovely pastor finds me to come not more than once in a quarter—and his coming is a red-letter day—and sometimes weeks pass without a visit from any of my church people." And she's not grrouch.

But here is the kind of letter I love to get, this from the head of the extension department in the distant Southwest: "I dearly love each one of my little shut-ins, and I might go to see them as often as possible and do my utmost to get others to see them, for the dear shut-ins are so lonely and so we miss our visits!"

I deeply believe that the greatest sin of omission on the part of most churches is their neglect to provide definitely for an adequate ministry of comfort and encouragement to the aged and shut-ins. The children and young people hold the

center of the stage, and rightly, but let us not leave the old people to pine in loneliness.

Trinity Seminary

By N. B. Hansen

The U. E. L. C. has from the beginning revealed a strong faith in the new proposed church. We have unanimously voted in its favor. Our church body has the confidence in this merger of churches, that has united us and made us willing to go into it with the assurance, that the new church is according to God's will and will continue to receive His blessings.

It would seem reasonable, that we should be willing to come into the merger with what we have, including our seminary, being confident, that the new church will be able to dispose of our seminary as it sees fit. The new church will have a far better understanding of where the seminaries of the church can serve best. Certainly we would not want to make decisions at this time, that would not be for the best of the new church. We had better therefore come into the merger with what we have and then trust the new church to make its decisions according to what it believes best.

The future of our theological professors may likewise be entrusted to the disposal of the new church. Why should we not have the same confidence in the new church in regard to this matter. Men that have served our church so well in re-

sponsible positions will not be let down because of the establishing of the new church.

It is therefore my opinion, that we should leave our seminary as it is and let the new church solve the problem, if there is a problem.

Two friends met on the street as they were hurrying to their respective offices one morning.

"Hello, Linder, old man!" cried one, as he grasped the other's hand. "Congratulations. I hear you have a new youngster at your house."

The new father glanced around apprehensively, "Mercy, you can't hear him 'way up here, can you?"

NO MATCH

Bendix people tell us that an average United States housewife controls the power of 65 horses in her house, merely by flipping a switch. They figure that is equal to her spouse and 1,429 other men being helpful around the house. But, as any husband will testify, she still finds plenty for him to do! Maybe it is as the Australasian Manufacturer says: "One machine can do the work of 50 ordinary men, but no machine can do the work of one extraordinary man."—Quote.

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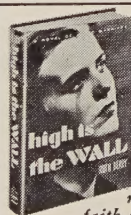
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Nebr., Mrs. Otto Stave and Mrs. Paul Neve, Life Membership for their mother, Mrs. N. P. Nielsen	6.75		6.75					6.75
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Horn, Ia., Danish Ladies Aid in memory of Dr. H. Inadomi	15.00	15.00						15.00
Horn, Ia., Danish Ladies Aid for Parkijuli, Santal Mission	15.00			15.00				15.00
Horn, Ia., Danish Ladies Aid	60.00		15.00	15.00	15.00			60.00
ay, Ia., United Workers of Shelby Luth. Church in memory of Dr. H. Inadomi	34.07	34.07						34.07
onville, Ia., Ladies Aid Society of Bethlehem Luth. Church, Life Membership for Mrs. Andrew Poldberg, Harlan, Ia.	6.75		6.75					6.75
us, Ia., Nazareth Luth. Church	50.00							50.00
ne, Wis., Mr. and Mrs. Hubert A. Christensen	50.00	12.50	12.50	12.50	12.50			50.00
ell Bluffs, Ia., Our Savior's Luth. S. S. for support of Ruel Hurmer, a Santal boy	100.00			100.00				100.00
and, Wis., Our Savior's Luth. Church	200.00							200.00
y, Mont., Dennis Dynneson	75.00	25.00	25.00					75.00
wood, Minn., Immanuel Luth. Church	50.00							50.00
TOTAL	73495.62	12424.93	6851.94	7666.05	11292.51	233.24	101.98	34420.17

In memory of Charley T. Nelson, Harlan, Ia. The words Mr. and Mrs. are omitted to save space. Ralph T. Nielsen, Niels Vendelboe, Mr. Pedersen, S. Mortensen, H. C. Nielsen, Elvin Webber, Ben Aasted, Miss Evelyn Koepke, Miss Ann Koepke. \$5.00 for Home Mission. Oakland, Calif., in memory of Monica Christensen from friends from Our Savior's Luth. Church. Mrs. James Andersen, Mr. and Mrs. Holm Christensen, Mrs. Marie Hansen, Mr. and Mrs. E. L. Hansen, Mr. and Mrs. C. M. Nielsen, Miss Marie Petersen, Mrs. Soren Sor, Mrs. Olga Winter. \$12.00 for Lutheran World Action.

owed with thanks.

Blair, Nebr., Dec. 31, 1955.

H. J. Hansen, Treas.

THE SABBATH A DELIGHT

our attitude towards the Sabbath depends upon our idea of its nature and its origin. Neither the church, the state, nor any far-seeing benefactor gave the world this day of rest and worship. Though the Sabbath has a natural basis and is devoted to man's physical and mental nature, it came from God, the Creator.

Man is to work six days and rest on the seventh. The day is enshrined in the immutabilities of the decalogue. We find it side by side with the laws as "Thou shalt not kill," "Thou shalt not steal, or murder, or commit adultery." We can never conceive of a time when the other nine commandments would not be binding on mankind. The fourth commandment, therefore, which reserves us to keep the Sabbath day holy, is a part of the moral law. No relation from God has ever repealed it.

The prophet Amos spoke of avaricious farmers who begrudged the day of rest and impatiently wanted to know when the Sabbath would be past so they could plant grain. Isaiah, however, spoke of those who regarded the Sabbath a delight.

The day need not be a dull one, but full of color, action, and distinctive happiness. It provides a

splendid opportunity for what the Scots' Catechism calls "works of necessity and mercy." It is the day for Christian effort, carefully planned and zealously carried out. It may be used in teaching a Sunday-school class, in visiting the sick and old, or in sharing the hospitality of our homes with the lonely and friendless.

The Sabbath should be the sacred festival of the family circle, when parents and child, husband and wife, take counsel together and get to know each other's point of view in a way not possible during the busy week. On that day families should linger a little longer around the family altar and the opened family Bible.

For ourselves, the Sabbath should be a day of personal meditation and of opportunity for reading the best books and of hearing sacred music. The soul of man beholds so constantly the things of this world that it will enrich his life if one day of the week he will pull down the blinds on the things visible and material, and look for a little while at the things unseen and eternal.

Sunday is the appointed day of public worship. We should never absent ourselves without good cause from the place where Jesus promises to meet with His own. "Shall

we go to church today?" is not a debatable question. If it were, by implication and in reality, the whole worth of the church, the reality of God, the authority of His Word, and the power of His Spirit would be debatable matters. But these are not debatable. Church attendance is fundamental, therefore, to a virile Christianity.

—The Free Methodist

"I would get a cab driver like you," said the passenger in disgust. The driver he spoke to was the Rev. Robert I. Hatch, pastor of First Bible Presbyterian Church, Kansas City, Mo., who drives a cab at night. The 39-year-old minister began talking about the Scriptures as soon as the passenger got in the cab. At an isolated spot, the man put a knife into the pastor's back and said, "Give me your money."

The Rev. Mr. Hatch tells what happened next: "I kept talking. I asked him if this way of life had brought him much money, won him many friends, or proved fruitful. He seemed impressed. Finally he followed me in a little word of prayer."

The would-be holdup man also followed the minister into the nearest police station where he identified himself and surrendered.

—The Lutheran

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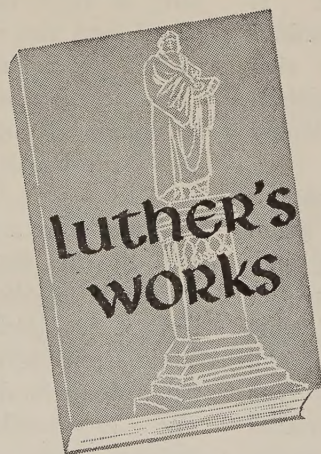
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